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in the true spirit of Christian philanthropy; because they carried not with them the true spirit of Jesus, of primitive Christianity. Was it not so, Sir? And may we not, shall we not, meet with a similar fate, if we carry with us to the heathen a religion so far below the standard of its divine Author? Is it not our duty, Mr. President, to labor to purify and reform ourselves, while we strive to convert others to our own faith? Can we hope for success in any other way? I think not, Sir; and therefore fully believe in the urgent necessity of cultivating and extending among ourselves the great doctrines of peace,—of producing a radical and thorough reform among professedly Christian nations, in regard to the barbarous and wholly unchristian practice of WAR, as well as every other vice, so totally inconsistent with the spirit of Christianity. Thus, and thus only, shall we please our divine Master; thus, and thus only, shall we extend his kingdom, in its purity and glory, through the world.

LONDON PEACE SOCIETY.**A B S T R A C T O F T H E R E P O R T .**

THE twenty-second anniversary of this Society was held on the 22d of last May in London. From the Report, which gives a brief but comprehensive view of its labors during the year, we copy the following items:

The contributions and sales for the year amount to £565 14s. 8d., or about \$2,500; all received without agents to solicit funds.—Tracts, to the number of 40,000, have been put in circulation. New editions of *all* the Society's tracts, about twenty in both series, have been published; making, with its periodical, 60,000 copies during the year, and 842,000 since its formation; probably equal, as the publications are generally so large, to four or five millions of ordinary tract pages. Many of these publications have been sent to missionary stations, and scattered in various ways not only through England, but in many other parts of the world.—The Society, though deeming the measure of great importance, has never employed travelling agents; but individual friends of the cause have occasionally lectured in different parts of the kingdom with much acceptance, particularly the Rev. James Hargreaves, one of its Secretaries.

The Report, in its notice of foreign coadjutors, speaks, in terms more emphatic than we deserve, of our own efforts in this great cause; it copies, with high satisfaction, a specimen (those of the South Middlesex Association) of the resolves passed by many of our ecclesiastical bodies on the subject of peace, and pays a just tribute of respect to the memory of our lamented friend and pioneer, the Rev. Dr. Worcester. It represents the cause as steadily advancing on the continent, and mentions particularly the societies at Paris and Geneva.

"In conclusion, the committee desire to be reminded themselves, and to remind others, that Christianity is a religion of faith evinced by love. God is love; the mission of his Son into our world was a mission of love; his life was the personification of love; his death for us was the greatest manifestation of love; his gospel is a system of love; his Spirit is the author of love; and love is the essence of the religion of the true worshippers of the God of peace."

BRIEF EXTRACTS FROM SPEECHES AT THE ANNIVERSARY.

The Hon. E. BAINES, M. P., presided, and opened the meeting with a pertinent and forcible speech.

Change in the war-policy.—"When I was a boy," said he, "there was a disposition to inculcate upon the youth of that day, that the people of France are the natural enemies of Britain. A wiser policy is now pursued, and the government, and those in authority for the most part, inculcate the principle that France and England are natural friends. The principle does not develop itself in all its advantages; but the theory is brought into practice, and, instead of thinking that the true happiness of England consists in depressing and injuring France, they are taught that the best thing for England is, to see France prosperous along with herself—not prospering by the sword, not prospering by those things which inflict misery in the time that is present, and entail misery on posterity. The governors of both countries are impressed with the necessity of countenancing peace as long as possible; and while the respective governments are thus impressed, there never will be war. It is for the most part the governors who plunge countries into war; they first excite the bad passions of the people, and then bring them into hostile conflict, which they characterize as a display of spirit, and the boundings of nationality.

With respect to America, we stand in a very different situation to that country from that in which we were related to her in the years 1774 and 1775, when every engine was put into operation, in order to inflame the public mind, by representing the Americans as rebels and traitors, as persons who ought to be eradicated from the face of the earth. Who dare broach such an opinion as that at the present day? England now treats America as her customers, as friends, and as mutual benefactors. That is a principle which we must all admire.

I should be glad to know what any country ever gained by war,

except empty glory and empty pockets. That is the way in which war rewards every nation that embarks in it. After the people have been taught to shout and illuminate, and exhibit all kinds of frightful spectacles at the shedding of each other's blood, when moments of reflection come, they see how much it has cost; and that sometimes reaches their understandings, when better principles fail to penetrate them."

A strong case of self-defence.—“Let us,” said the Rev. Mr. HARGRAVES, “first decide whether war is right or wrong. A short time since, I was on board a steam-packet, when the subject of peace became the topic of conversation. There was a stranger present, unknown to every individual on board, who advocated the principles of this Society. Some half a dozen gentlemen attacked him in the presence of nearly a hundred passengers. One gentleman present said he would state a real fact. He was intimately acquainted with some of the interior parts of America. Some farmers there, whose grounds lay contiguous to the Indians, had given them provocation. The Indians, at a time fixed upon by themselves, made an incursion upon the farmers, unexpectedly entered the house of one of them, and destroyed every man, woman, and child. Another farmer, who happened to be next in turn, being made acquainted with the circumstance, returned home, barricadoed his house, and loaded six pieces of fire-arms. The house being built of logs, there was a space through which he could point his guns. The Indians surrounded his house, with the intention of murdering all that were in it. He pointed his fire-arms successively at one after another, and shot each man as he came up. There were fourteen of the Indians, the surviving eight of whom ran away when they saw their companions fall. Did the farmer do right? If he did, the principles which the advocates of this Society maintain are unsafe and untenable.

The stranger remarked, that he did not choose to be a judge to decide upon men's actions; he had to do with principles, in support of which he appealed to the Bible. He then observed to the gentleman, ‘You maintain the lawfulness of defensive warfare. You admit that the farmers were the aggressors; that they had broken in upon those harmless, and otherwise innocent Indians, and done them an injury; the Indians came down in self-defence. According to your principles, they did nothing but what you allow is justifiable. They would have destroyed every human being in the house of the second farmer, as they had done in that of the first; and therefore he acted in self-defence. All the murders were committed on the principle of self-defence.’ The gentleman did not consider these arguments satisfactory; and the stranger then proceeded to observe, that *he* condemned all. The farmers were very wrong in insulting the Indians; the Indians were wrong in retaliating; and the farmer was again wrong when he destroyed the Indians.”

War always defensive.—“I never knew an instance of war which was not called a defensive war. Bonaparte was always deemed a great warrior; but what was his language to the Moravians? ‘I am a lover of peace.’ Even on his deathbed, he consoled himself by saying, that though he had shed much blood, he had never been the aggressor.”

Folly of war.—“To talk of war being expedient or wise, is to talk

in language which I cannot comprehend. Is it expedient to destroy property, and to turn a flourishing paradise into a desolation? Is it expedient that a nation should be burdened by the expenses of war? From 1795 to 1815, England wasted in war £1,175,000,000, to say nothing of the large naval and military establishments maintained at the present day. Is it expedient to take away human life? In the last war, more than five millions of human beings were plunged into eternity."

Lord Nelson's prayer before the battle of Trafalgar.—"I hold in my hand a copy of the prayer written by Lord Nelson but a few hours before he received that wound which terminated his life. It is to the following effect:—‘May the great God, whom I worship, grant to my country, and for the benefit of Europe, a great and glorious victory. O, may no misconduct in any one tarnish it; and may humanity, after victory, be the predominant feature in the British fleet! For myself, individually, I commit my life to him who made me; and may his blessing light upon my endeavors for serving my country faithfully! To him I resign myself, and the just cause which he has entrusted to me to defend. Amen, amen, amen. Victory, October, 1805, in sight of the combined fleets of France and Spain, distant about ten miles.’"

"At the conclusion of the last war, there were left two hundred thousand widows, and more than a million fatherless children, whose husbands and parents had been thus brought to an untimely grave! What honor could accrue from such a proceeding? Moses forbade a soldier to enter into the camp for some time after his return; David was not allowed to build a house unto God, because he had been a man of war; and the Greek church has a canon which excludes from its communion all soldiers who have been engaged in war."

Increase of the army and navy.—"I should like to know why it is that the army and navy have been increased to such an amazing extent in a time of peace. In the year 1817, the standing army was 60,000; in the year 1831, it was 88,000. Thus there was an addition of 28,000 in a time of profound peace. The navy and marines in 1817 were 19,000; and in 1831, 32,000. The standing army of America is 7,000 soldiers, and there are 6,000 men engaged in the navy. The officers, however, in the peace establishment of England exceed the whole army of America."

Savage barbarities in Southern Africa explained.—The community have been startled at the recently reported massacre of the Dutch boers by a tribe near the Cape of Good Hope; but the explanation of that outrage is probably found in the following statement, made by the Rev. Dr. J. P. Smith *before the arrival of that report*. It was the natural, vindictive reaction of a war-policy.

"At a meeting," said Dr. Smith, "of a society, held last week, the object of which was to defend aboriginal tribes from the cruel treatment of European settlers, a case was stated to which I beg to allude. In consequence of the alteration in the slave laws, farmers and other settlers at the remote part of the colony of the Cape of Good Hope have experienced difficulty in procuring their unhappy

fellow-creatures to be condemned to slavery, though under another name. Some of the Dutch boers quitted the British colony, passed over the frontier, and established themselves where they conceived they were beyond the reach of British law. They prevailed upon an aboriginal tribe to join them in their marauding expedition against the Soolah tribe. When they arrived at a certain distance, they developed their plan, which was to murder all their unhappy black associates. They sent back a detachment to drive into slavery the wives and children of that tribe; and then they proceeded to the Soolahs, and inflicted upon them plunder and murder to the widest extent."

How the efficacy of peace principles is partially neutralized.—“We must act in the case of a community as we should in the case of an individual. Suppose an individual to have lived a dissolute life, but to have been brought to a sense of his danger, and to have abandoned his practices, would he then be exempt from all the effects of his former transgressions? No; he would carry with him many painful mementos of his previous character. Still he would find many alleviations, and upon the whole, would have reason to say that his present lot was infinitely preferable to his former condition. I conceive that this is an analogy to the case of a family, a community, or a nation. They have been acting for centuries on principles adverse to the best interests of mankind. If enlightened and reclaimed, are they, in the nature of things, to expect that God will work an astonishing miracle to protect them from the consequences of their previous bad conduct? They ought then to be prepared to meet with difficulties, and to bow reverently to the righteous chastisements of God, while they could not doubt that wondrous interpositions of Divine Providence would be manifested on their behalf.

Peace principles still efficacious.—In the revolutionary war of America, and in the rebellion which occurred in Ireland, there were bodies of the Society of Friends, and of the Moravians, who were exposed to the greatest danger. The Indians had been allowed by our own government to make war upon the colonists, and in Ireland persons had been animated by the most infuriated rage; yet, in every instance, hostile forces had passed by the members of the Society of Friends, or the families of the Moravians, leaving them unhurt. I believe there was but one instance to the contrary, and that occurred in America. Two persons of the Society of Friends had to proceed a short distance from their residence, and it was deemed advisable that they should be accompanied by an escort of armed men. The Indians, perceiving the men armed, immediately attacked and destroyed them. Had these two Friends gone unarmed, the poor savage Indians, it was ascertained, would not have laid a hand upon them.”

A missionary's testimony to the cause of peace.—“Much has been said,” observed the Rev. W. H. MEDHURST, missionary from Batavia, “as to the union between peace and religion, and the connexion between the Peace Society and missionary exertions. There must be that connexion, because war is the principal antagonist to the circulation of the gospel. The Chinese are a peaceably disposed people, not because they cannot fight, but because they are afraid of combating with those who employ European tactics. They have

heard that those who call themselves Christians are in the habit of carrying their arms over all the world; and the Chinese are fearful lest they should be laid prostrate at their feet. The same apprehension inclines them to resist the introduction of the gospel. They imagine that the gospel is intimately associated with war. I should astonish them, if I were to tell them that, in the capital of England, I had attended a society for the promotion of permanent and universal peace. They would allege that it is opposed to all the conduct of Europeans, with which they are acquainted. Six Japanese, who had been shipwrecked, were sent in a vessel from Macao to Canton, without a single weapon of war on board. The vessel was unable to obtain an entrance at any Japanese port. The inhabitants could not believe that Europeans had any other idea than that of war.

The report states that Mr. Williams has been furnished with a supply of tracts from this Society; and I trust that I shall not be deemed unworthy of receiving a supply, which I shall be able to translate into a language spoken by the inhabitants of a third part of the globe. I have in my missionary tours along the coast of China, had many proofs of the justice of the principles advocated by this Society. I have proceeded unarmed, but Providence has preserved me."

A warrior's testimony.—"I have," said Lieut. HANLEY, late of the royal navy, "been born and bred in war. I was only thirteen years of age when I was in the first engagement. I was perfectly unconscious at that time that I was doing wrong. I stood near thirteen men stationed at a gun, and have a perfect recollection of their conversation. They inquired of each other what could be the object in firing on their opponents, for they had never received injury from them.

I was at the siege of Copenhagen; and after it was taken, I went over the ruins. I found every place destroyed, with the exception of a single house, which had not sustained the least injury, though it was surrounded by ruins. On inquiring the cause, I was informed it was inhabited by a numerous family; that the master had suffered no one to leave it, but, during the six days' bombardment, had been engaged in prayer." The speaker then related several anecdotes, illustrative of the demoralizing effects of war; and observed that "since the time of Henry IV, the subject of war had never been mooted in the House of Lords, without every *bishop* (!) voting in its favor, with the exception of one. The Almighty had always had one to say, 'No.'"

WAR AND THE SOCIAL AFFECTIONS.

THE MANIAC MOTHER.—A gentleman and lady, accompanied by their daughter five or six years old, went to visit the lunatic hospital at Saumeur, says a late European journal; and, when passing one of the cells, the wretched inmate, an interesting young woman of twenty-five that had entirely lost her reason through the desertion